A Primer of the Asur dukmā, a dialect of the Kolarian language.—By THE
REV. FERD. HAHN, *German Evangelical Lutheran Mission, Choṭā
Nāgpur.   Communicated by* DR. G. A. GRIERSON, C.I.E.

INTRODUCTORY REMARKS.

The Asurs are a non-Aryan tribe of Choṭā Nāgpur, who number
only about 2,500 souls. They chiefly inhabit the Districts of Rañchī
and Palāmāu and the Sargujā tributary state. Though small, the tribe
is divided into several sections, *viz.*, the Agōriā- the Brijiā or Binjhiā-
the Lōharā- the Kōl- and the Pahāṛiā-Asurs. These sub-tribes are
again divided into totemistic sections, which are similar in name to
those found among other aborigines in Choṭā Nāgpur; as for example :
Bes'erā=hawk; Īnd=eel; Baṛeā=wild dog; Hōrō=tortoise; Būā=
jackal; Rotē=frog, etc.[1] The chief occupation of the Asurs is melting
iron and in the case of the Lōharā-Asurs the making of rude iron
uteusils and agricultural implements; besides they till the jungle in
the most primitive manner. Their homes are made of wood, Bamboo
and grass only and chiefly met with at the foot or even at the slopes of
the hills which contain iron ore. When the land they have cultivated
is exhausted they change their homes and move to another place in the
forest.

As to religion the Asurs believe in a Creator and apparently
identify him with the sun, whom they call Siŋboŋā; no worship
however is rendered to him, since he is benevolent and does not require
any expiation. It is peculiar that they do not know of any evil spirits
except the manes of their ancestors, which alone are feared and to
whom sacrifices are made; the latter exclusively consisting of fowls.
The sacrificial altar is the fire-hearth. The Asurs have no priests, the

[1] These totems do not appear to be taboo to the members of its Sept, the only
trace of such a thing is to be found in the restriction of intermarriage within the
same totemistic Sept; but even here I was told by some men of the Bes'erā
section, that they could not help intermarrying, since other sections were living too
far away from their homes.

head of each family performs the required religious rites.[2]   Every departed parent becomes a spirit and everybody who dies an unnatural death turns into a malignant one.   After the death of a member of the household the regular meals are placed in his name outside the home near the door for eight days, after which the nearest relatives and friends come for the funeral meal at which they partake freely of "jharī," Rice-beer, which they brew themselves.   The Asurs burn their dead and put some rice on the funeral pile for the journey of the deceased beyond.   They do not pick up any relics to keep or put by as other aborigines do.   If sickness or any calamity visits the house of the Asur he is sure that some way or other a deceased parent has been disturbed, who must be quieted in the manner described above.   The most peculiar feature, however, in the belief of the Asurs is the idea that ancestors or the spirits of the dead are re-born in their children.

The marriage ceremony is very simple, no priestly functions are required.   Polygamy is permitted and so is the re-marriage of widows. The price of a bride varies from three to five rupees.   Child marriages are unknown to the Asurs.   Marriages within the totemistic section is not entirely prohibited, otherwise the common restriction is observed :— " Chachērā, mamērā, phuphērā, musērā."   The Asurs do not tattoo and ornaments are worn very sparingly.   The Baby gets some anklets of iron to protect him from the evil eye of some person outside the tribe ; within there are no witches or persons with evil eye.   The Asurs are a stern race, have no musical instruments and seldom sing or dance. Rice-beer is indulged in by both sexes, but only men smoke.   They are not very particular about their food and eat almost everything, even the flesh of the carcase of a cow.

I have tried almost in vain to find out any traditions or legends the Asurs might possess ; all I could gather is, that they have a remnant of the Asur-legend so well known among the Muṇḍārīs and Urāoṇs.

There can be no doubt but that Asurs are the subject of this tradition, according to which they were destroyed by Siŋboŋā, who ruled that their spirits should be worshipped.   The meaning of this tradition is apparently the following :—

The Asurs were the first settlers in the country, which is now called Chōṭā Nāgpur ; they were living then pretty much in the same way as they do now, *viz*, chiefly by iron smelting and a little husbandry.   It may be that a section of them had acquired some civilization

---

[2] When they are found to practise demonworship, it is only in aid to the deity of the village in the precincts of which they live.   In these cases the baigā or priest of the respective community (Korwā or Urāoṇ) is making the sacrifice.

and that those remnants of copper mines, found in some localities of Chōtā Nāgpur owe their origin to this advanced section of the Asurs. The Muṇḍārīs entered Chōtā Nāgpur after them, coming from the West, leaving the Korkus in the Ellichpur District and other Kolarian tribes in other parts of the Central Provinces. Doubtless a fierce struggle between the new comers and the original settlers ensued, in which the Asurs, perhaps in a bloody battle were almost annihilated, the surviving remnant being driven to the hills, where we find them even now; however the spirits of the slain haunted the victors who being horrified by the tremendous slaughter they had committed among their enemies, for ever feared that these spirits would take revenge and hence the deifying and worship and propitiation of them by means of sacrifices on the part of the conquerors. The Asurs have most probably adopted the language of the latter, the Muṇḍāris, retaining only part of their original "dukmā" and making such alterations in the pronunciation of the language of their conquerors, as suited them best. By and bye they added also Dravidian words to their vocabulary and still later on some Hindī words and thus was made up the present Asur Du mā, of which on the following pages a grammatical outline is given.

INDEX.

<center>CHAPTER I. TRANSLITERATION.</center>

<center>1. *Vowels.*</center>

Short *a* and long *ā* like the final *a* in the word America and the *a* in father, respectively :—

> *e* short like the *e* in the English word glen ;
>
> *ē* long, as the *a* in rate ;
>
> *i* and *ī* as *i*, in bit and *ee*, in tree respectively ;
>
> *o* short like the *o* in short ;
>
> *ō* long as in both ;
>
> *ó* a sound similar to the *oa* in broad ;
>
> *u* short and long *ū* as in full and flute respectively ;
>
> *au* dipthong like *ou* in house ;
>
> *ai* resembling the *i* in light.

<center>2. *Hiatus and Consonants.*</center>

The check which often occurs after a vowel and especially when two vowels stand together, is represented by an apostrophe ('). The semivowels *y* and *v* are frequently employed in connection with short vowels for the sake of euphony.

Little is to be said with regard to consonants, since they are the same as in the Hindī alphabet, with which the reader is supposed to be familiar; the guttural nasal *n* is represented by a ruled $n = \underline{n}$. The nasal *n* in connection with the guttural *g* is represented by *ŋ*. The palatial *d* and *t* are written *ḍ* and *ṭ* and the cerebral $r = \underline{r}$, *c* is pronounced like *ch* in church *ch* is its aspirated form.

<center>CHAPTER II. NOUNS.</center>

<center>3. *Gender and Number.*</center>

The Asur *dukmā* does not distinguish between gender. Whenever it is desired to distinguish sex, the Asur adds with regard to children, *kōṛā* and *kūṛī* to *hopon*, respectively, thus *kōṛā hopon*, means a male child, and *kūṛī hopon*, a female child. For irrational beings he makes use of the word *sanḍī* and *eŋā;* e.g., *kūl* = tiger, *kūl sanḍī* = male tiger; *kūl eŋā* = tigress.

Asur has three numbers, the Singular, the Dual, and the Plural. The formation of the latter two is quite easy; for the Dual simply adds *kiŋ* and the Plural *kū ;* thus :—

hoṛ, a man ;	*haḍḍā*, an ox ;
hoṛ kiŋ, two men ;	*haḍḍā kiŋ*, two oxen ;
hoṛ kū, men ;	*haḍḍā kū*, oxen ;
īpil, a star ;	*dīrī*, a stone ;
īpil kiŋ, two stars ;	*dīrī kiŋ*, two stones ;
īpil kū, stars ;	*dīrī kū*, stones ;

4.　*Cases.*

The Nominative, Accusative and Dative have no case signs and are therefore alike; when however in the Dative direction is implied it takes the sign of the Ablative case *tē*. The sign of the genitive is *ā* and *rā* and that of the corresponding possessive *ren* and *renī*.

The Locative sign is *rē*, the vocative is identical with the nominative and is preceded by the interjection *oe;* therefore

> Nominative
> Accusative
> Vocative　　　　　} are the same.
> Dative
>
> Dative, II form } *tē.*
> Ablative
>
> Genit. *ā, rā.*
> Possess. *ren, renī.*
> Loc. *rē.*

5.　*Case examples.*

Nominative, Accusative, and Dative :

> *niā dīrī īdanā,* this is a stone.
> *minā dīrī aguimē,* bring that stone.
> *horkū vedkanā,* the men have come.
> *horkū alopē rūepē,* don't beat the men.
> *kūl mīad haddā hablidiāe,* the tiger has seized an ox.
> *Asur horku ōt kākū kameā,* the Asurs do not cultivate the field, *hukū merhed kameā,* they work iron.
> *Sadom īdimē,* take away the horse.
> *sadom bir ovaiemē,* give grass to the horse.

Dative and Ablative :

> *Jū, hunī tē senōmē!*　Go up to him.
> *Jū, amā vatu te senōmē*　Go to your village.
> *iŋ orā tē rūar tanāiŋ*　I am returning home.

Ablative and Instrumental :

> *Am okoāṭē vejulenā ?*　Where do you come from ?
> *Banai banai horkū raŋet tē gojoyanā.*　Many people died from starvation.
> *Honā vatu tē iŋ vedlenā.*　I came from that village.
> *minīetē paisā rejemē !*　Take away the money from him !

Genitive and Possessive :

> *iŋā ōrā,* my house ; *aleā orā,* our house.
> *amā nyumū citanā,* what's your name ?
> *hinirā gendrā aguime,* bring his cloth.

sadom rā caulom, the tail of the horse.

sūtam rā bāver, a rope of cotton.

merhed rā kaṭu, a sword of iron.

neā disum ren rājā, the king of this country.

neā orā rēnī horkū, the men of this house.

boyoŋ rēnī hopon, this is my younger uncle's son.

Asur rēnī Baigā kuniā, the Asurs have no priests, *lit.* of the
    Asurs no priest is.

Locative :

orā re, in the house.

okoārē dōhótanā ?   Where (in what) do you stay ?

minī rē dārī konoā, he has no strength (in him).

Burū rā usul rē, on the top of the hill.

otē latar rē, underneath the earth.

6. *Declination of the noun.*

hopon, child.

Singular.

Nom. *hopon*	the child.
Gen. *hopon rā* or *hopon ren, renī*	of the child.
Dat. *hopon* or *hopon tē*	to the child.
Acc. *hopon*	the child.
Abl. *hopon tē*	from or by the child.
Loc. *hopon rē*	in or on the child.
Voc. *oē hopon*	oh child.

Dual.

Nom. *hoponkiŋ*	the two children.
Gen. *hoponkiŋ rā* or *ren, renī*	of the two children.
Dat. *hoponkiŋ* or *tē*	to the two children.
Acc. *hoponkiŋ*	the two children.
Abl. *hoponkiŋ tē*	from or by the two children.
Loc. *hoponkiŋ rē*	in or on the two children.
Voc. *oē hoponkiŋ*	oh ye two children !

Plural.

Nom. *hoponkū*	the children.
Gen. *hoponkū rā* or *ren*	of the children.
Dat. *hoponkū* or *tē*	to the children.
Acc. *hoponkū*	the children.
Abl. *hoponkū tē*	from or by the children.
Loc. *hoponkū rē*	in or on the children.
Voc. *oē hoponkū*	oh children.

Chapter III. Adjectives.

7. *General remarks on adjectives.*

Adjectives are subject to no change whatever, they are in reality nouns and are therefore declinable.

> *hinī buggī hoṛ īdanā,* he is a good man.
> *nihī sadom hetkan īdanā,* this horse is bad.
> *nihī maṇḍī sibil koneā,* this meal is not savoury.
> *Asur horku hudiŋ īdanākū,* the Asurs are a small people.
> *Ranchī rē banā Gomkekū īdanākū,* at Ranchi there are many Sahebs.
> *Usul burū,* the high mountain.

Adjectives are formed from nouns by adding the past participle ending of the verb, *e. g., napā,* health, *napākan,* healthy. Verbal adjectives are formed in the same way; example : *rūvā,* to be beaten, *rūvākan,* beaten; *huni napākan hoṛ īdanā,* he is a healthy man. *Hukū rūvākan mudaikū īdanākū,* they are beaten enemies.

8. *Comparison of adjectives.*

The degrees of comparison are expressed in the same manner, we find in Hindī and the Kolarian languages, *viz.,* the word compared stands in the nominative and the word with which it is to be compared, is placed in the Ablative case, thus :—

> *Iŋā ōrā amā ōṛā tē baḍeā,* my house is larger than your's.
> *Sadom tē hāthī dāṛiā,* the elephant is stronger than the horse.
> *Iŋā seŋot sanamkū tē usulai,* my daughter is the tallest (taller than all).

Chapter IV. Pronouns.

9. *Personal pronouns.*

Singular.	Dual.	Plural.
1. *Iŋ,* I.	*aliŋ,* we two.	*alē,* we.
2. *am,* thou.	*alaŋ,* I and you two.	*abū,* we and you.
	aban, you two.	*apē,* you.
	akiŋ, they two.	

From the above it will be seen that in the Dual and the Plural there are two forms of the second person, the first excluding and the second including the speaker. On the other hand the third person is wanting and the demonstrative pronoun is used instead.

10. *Declination of the first person singular.*

Nom. *Iŋ*	I.
Gen. *iŋā* or *iŋrenī*	of me, my, mine.
Dat. *iŋ* or *iŋ etē*	to me.
Acc. *iŋ*	me.
Abl. *iŋ tē* or *iŋ etē*	from or by me.
Loc. *iŋ rē*	in me.

Dual, first person.

Nom. *aliŋ*	we two.
alaŋ	I and you two.
Gen. *aliŋā* or *rā, renī*	of us two, our.
alaŋā or *rā, renī*	of me and you two.
Dat. *aliŋ* or *aliŋ tē*	to us two.
alaŋ or *alaŋ tē*	to me and you two.
Acc. *aliŋ*	us two.
alaŋ	me and you two.
Abl. *aliŋ tē*	from us two.
alaŋ tē	from me and you two.
Loc. *aliŋ rē*	in us two.
alaŋ rē	in me and you two.

Plural, first person.

Nom. *Alē*	we.	
abū	we all, addressees included.	
Gen. *alēā* or *rā* or *renī*	of us, our.	
abūā or *rā* or *renī*	of us all, our	do.
Dat. *alē* or *tē*	to us.	
abū or *tĕ*	to us all	do.
Acc. *alē*	us.	
abū	us all	do.
Abl. *alē tē*	from us.	
abū tē	from us all	do.
Loc. *alē rē*	in us.	
abū rē	in us all	do.

11. *Second person singular.*

Nom. *am*	thou.
Gen. *amā* or *amrā* or *amrenī*	of thee, thy, thine.
Dat. *amā* or *amātē*	to thee.
Acc. *am*	thee.
Abl. *amā tē* or *amāetē*	from or by thee.
Loc. *amā rē*	iu thee.

J. ɪ. 21

Dual, second person.

Nom.	*aban*	you two.
Gen.	*abanā, abanrā, renī*	of you two.
Dat.	*aban, aban tē*	to you two.
Acc.	*aban*	you two.
Abl.	*aban tē*	from you two.
Loc.	*abran rē*	in you two.

Plural, second person.

Nom.	*apē*	you.
Gen.	*apēā, rā, renī*	of you.
Dat.	*apē* or *apēālē*	to you.
Acc.	*apē*	you.
Abl.	*apēatē*	from you.
Loc.	*apē rē*	in you.

12.   *Demonstrative pronouns.*

Proximate : *hinī*, this, he, she, it ; also *minī*.
remote : *hunī*, that, he, she, it ; also *munī*.
proximate : *nihī, nia, nea, minā*, this, it.
They are used both for rational and irrational beings.
Proximate : *hikū, nikū*, these ; *hikiŋ*, these two.
remote : *hukū, nukū*, those ; *hukiŋ*, those two.

13.   *Declination of the demonstrative pronoun.*

Gen.	*hiniā, rā, renī*	of him, his, her, of this ;
,,	*huniā, rā, renī*	of him, his, her, of that ;
,,	*nihā, neā, nerā, niherenī*	of this, of that ;
,,	*hikūā, rā, rēnī*	of these, of them, their ;
,,	*hukūā, rā, renī*	of those, of them, their ;
,,	*hikiŋā, rā, renī*	of these two, their ;
,,	*hukiŋā, rā, renī*	of those two, their ;
Acc. and Dat.	*hinī tē,* etc.	to him, from him ;
Loc.	*hunī rē*	in him.

14.   *Examples on the use of pronouns.*

iŋā aḍḍē vejumē, come to me (my place come) ;
amā ōrā okoā rē ?   Where is thy house ?
hiniā sētā aguimē, bring his dog ;
nihā sadom okoerā īdanā ?   To whom belongs this horse ?
nihī hoṛ ovaimē, give to this man ;
hunī Asur kunia, he is no Asur ;
minī dukmā kāē tuanā, he can't speak the language ;
minā citan vatu ?   Which village is this ?

hikūrā sadom nyelēmē, look after their horse.

hukurā meromkū kūl hablidiaē, their goats were destroyed by
  the tiger.

nukiŋ hoṛ renī kūṛi horkiŋ okoā rē, where are the wives of
  those two men ?

15.   *Relative pronouns.*

There appear to be no relative pronouns.   The Asur simply relates
the facts as they occurred and does not care to combine them in any
way ; thus the sentence : The man died who came yesterday, he will
simply render by relating first that the man came and then that he
died : *Hor vedyanā hunī godyonā, lit.* man came, that died.

16.   *Interrogative pronouns.*

These are *okoe*   who, which, what ;
      oko   which, what ;
      citan which, what ; also *okin,* how.

The declination is regular :

      okoe rā, renī ; okoe tī ; okoe rē ;
      okoe vedlenā, who came ?
      okoe tē vejuyanā, where did you come from ?
      okoe nyelkedā, who saw it ?
      am citan koeyanā, what do you want ?

These pronouns are used also of course as pronominal adjectives,
in which case they retain their form : *okoe kūrī vejuyanā ?*   What
woman was coming ?   *Hunī oko orā rē dohótanā ?* In which house is he
staying ?   *Okin saŋiŋā ?* How far will it be ?

When the question is put to somebody, whether he should like to do
such and such a thing, *ci kā* is generally added to the question ; *e.g.,*
Will you buy this ? *Niā tilaiyā ci kā ?* Is there water and fuel at your
village ?   *Amā vatū rē da'ā īdanā ci kā ? ci kā* meaning " or not."
Where we however would use in a sentence " or not " it is expressed
in Asur by *ci konā* or *kuniā,* e.g., Will you obey my order or not ?
Iŋā dukmā sāriyā ci konā ? Do you know (can you speak) Hindi
or not ?   *Am Sadān dukmā dāriā ci konā ?*

17.   *Indefinite pronouns.*

For the indefinite pronouns " anyone " and " anything " the de-
monstrative pronouns *okoe* and *okō* are used, besides *okō* for " any " and
" some " :

      Orā rē okoe īdanā ? Is there anybody at home ?
      Okā hetā hejomē, come at any time.
      Okā okà helā kūl hejuā, sometimes the tiger comes.

"Something" and "anything" is also expressed by *citan* :

    Amā citanā īdanā ? Have you anything ? (*lit.* of thee, thine anything is) ?

18. *List of names of relatives.*

There is also in Asur the curious method of combining the *pronomen possessivum* with the names of parents, children and relatives in general. As the Asur *dukmā* is rather rich in these names, a list of the principal is given below :—

Iŋā	*āpuiŋ*	my father.
,,	*hālāŋ*	,, grand-father.
,,	*huniŋ*	,, elder brother.
,,	*daiŋ*	,, elder sister.
,,	*gungumiŋ*	,, father's brother.
,,	*hāloniŋ*	,, father's sister.
,,	*hoponiŋ*	,, son.
,,	*huḍiŋ*	,, grand-son.
	teŋamiŋ	,, son-in-law.
,,	*huhiŋ*	,, brother-in-law.
,,	*eŋā'ŋ*	,, mother.
,,	*jīaŋ*	,, grand-mother.
,,	*boyoŋ*	,, younger brother.
,,	*bokkōniŋ*	,, younger sister.
,,	*hiliŋ*	,, mother's brother.
,,	*daimiŋ*	,, mother's sister.
,,	*teŋoliŋ*	,, daughter.
,,	*katiŋ*	,, grand-daughter.
,,	*kūrīiŋ*	,, daughter-in-law.
,,	*īyadiŋ*	,, sister-in-law.

Chapter V. On the Verb.

19. *On tense characteristics.*

The Asur *dukmā* has strictly speaking only 4 tenses : the present, the imperfect, the past or perfect, and the future.

The present tense active and neuter voice add *tanā* or *ā* to the root : *nyeltanā*, I am seeing ; *druptanā*, I am sitting ; *īdan-ā* (*īdanā*), I am being ; and *yanā* and *tadā* for the indefinite : *botoyanā*, it is hot ; *rabaŋ yanā*, it is cold ; *sentadā*, I go ; *jomtadā*, I eat.

The imperfect of transitive verbs adds to the root *ldiā, lidiā, lā ;* that of intransitive verbs adds *lenā* and *yanā* : *senlenā*, I was going ; *dohólenā*, I was remaining ; *dukmālidiā*, was speaking ; *ovāldiā*, was giving.

The perfect adds to the root the following tense characteristics : *ā, kedā, ked, ledā, ya, yanā, kan, kanā* : *jomkedā,* I have eaten; *vejukanā,* I have come ; *senyanā,* have gone ; *dukmāyanā,* have been called.

The future adds *eā, eyā* or *yā* and in some words *nā* : *seneā,* I shall go ; *dukmāyā,* shall speak ; *ragēyā,* shall call ; *rūeā,* shall beat.

With regard to the future tense it must be observed, that the Asur will never employ the present, as is done in English, when in reality the future is meant ; for example " Can you do this ? " or " Do you know this ? " must be rendered by using the future tense : Nihī kameyā ? Nihī tuanā ? " I go home this year. " Neā mēs rē ōrā tē senōaiŋ, *lit.* this year in house to I will go.

20. *On participles.*

The adverbial participle adds *rē* to the root of the verb : *nyūe rē godyanā,* he died drinking, in the act of drinking.

In the present participle the stem is repeated and then *tē* is added : *jomjomtē,* eating ; *nyel nyel tē,* seeing.

The past perfect participle adds *kan* and *tē* to the root : *jomkante,* having eaten ; also *len,* e.g., *senlen tē jomeā,* having gone, I will eat ; *vejkantē,* having come.

The conjunctive participle adds *ked tē* and *tē* to the root of the verb : *jomked tē* after having eaten ; *nyeltē,* after having seen.

21. *On the infinitive and conditional.*

The infinitive adds *ta'ā* to the root of the verb : *nyuta'ā,* to drink ; *drupta'ā,* to sit ; *nyelta'ā,* to see ; *jomtu'ā,* to eat.

The conditional adds *rē* together with the particle *dō* which is similar to the Hindī " *tō,*" e.g., *iŋā sen rēdō bēseyā,* if I go, it will be well ; *hunī vejā rēdō nelēyā,* if he had come, he would have seen ; *iŋ rūrēdo,* if I beat ; *bugē lekā tē kāmē rē dō-amā pairā yameā,* if you work well, you will receive money ; *tē* also is used for the conditional, e.g., *amā tuāetē iŋ rageyā,* if I knew thee, I would have called thee *lit.* from knowing thee I shall call thee.

22. *On the passive voice.*

Little is to be said with regard to the passive voice. For the present tense *oā* or *vā* is added to the root : *rūvātanā,* I am beaten. In the past tense it is *rūvāyanā,* I was beaten ; and in the future *vā* or *goā* is simply added to the root instead of *eā* in the active and neuter verb : *rūgoā,* I shall be beaten.

23. *General remarks.*

The noun of agency is formed by adding *ae* to the root, which is repeated : *jojomae,* eater ; *rūrūae,* beater. Nouns are formed from

the verb by dropping the ending of the infinitive : *dukmāta'ā,* to speak ; *dukmā,* speech ; *jojom,* food, from *jomta'ā,* to eat is an exception.

In conjugation the pronominal termination of the subject is added to the inflectional ending of the verb, but this principle is not so universally applied in the Asur Dukmā as for example in the Mundarī language.

24. *Conjugation of the verb : rūta'a, to beat.*

Present tense : I beat or I am beating.

Sing.	1.	*iŋ rūtanā* or *rūtanaiŋ*	I am beating.
	2.	*am rūtanā* or *rūtanam*	thou art beating.
	3.	*hunī rūtanā* or *rūtanāe*	he, she, it is beating.
Dual.	1.	*aliŋ rūtanā* or *rūtanāliŋ*	we two are beating.
	1+2.	*abaŋ rūtanā* or *rūtanālaŋ*	I and you two are beating.
	2.	*aban rūtanā* or *rūtanāban*	you two are beating.
	3.	*akiŋ rūtanā* or *rūtanākiŋ*	they two are beating.
Plur.	1.	*alē rūtanā* or *rūtanālē*	we are beating.
	1+2.	*abū rūtanā* or *rūtanābū*	we and you are beating.
	2.	*apē rūtanā* or *rūtanāpē*	you are beating.
	3.	*hukū rūtanā* or *rūtanākū*	they are beating.

25. *Imperfect tense : I beat or was beating.*

Sing.	1.	*iŋ rūlidiā* or *rūlidiāiŋ*	I was beating.
	2.	*am rūlidiā* or *rūlidiām*	thou wast beating.
	3.	*hunī rūlidiā* or *rūlidiāe*	he was beating.
Dual.	1.	*aliŋ rūlidiā* or *rūlidiāliŋ*	we two were beating.
	1+2.	*alaŋ rulidiā* or *rūlidilāŋ*	I and you two were beating.
	2.	*aban rūlidiā* or *rūlidiāban*	you two were beating.
	3.	*akiŋ rūlidiā* or *rūlidiākiŋ*	they two were beating.
Plur.	1.	*alē rulidiā* or *rūlidiālē*	we were beating.
	1+2.	*abū rūlidiā* or *rulidiābū*	we and you were beating.
	2.	*apē rūlidiā* or *rūlidiāpē*	you were beating.
	3.	*hukū rūlidiā* or *rūlidiākū*	they were beating.

The imperfect may be formed also with the auxiliary dohótanā, iŋ rū dohókedaiŋ, etc.

26. *Perfect tense : I have beaten.*

Sing.	1.	*iŋ rūkedā* or *rūkedāiŋ*	I have beaten.
	2.	*am rūkedā* or *rūkedām*	thou hast beaten.
	3.	*hunī rūkedā* or *rūkedāe*	he has beaten.
Dual.	1.	*aliŋ rūkedā* or *rūkedāliŋ*	we two have beaten.
	1+2.	*alaŋ rūkedā* or *rūkedālaŋ*	I and you two have beaten.
	2.	*aban rūkedā* or *rūkedāban*	you two have beaten.
	3.	*akiŋ rukedā* or *rukedākiŋ*	they two have beaten.

Plur.	1.	*alē rūkedā* or *rūkedālē*	we have beaten.
	1 + 2.	*abū rūkedā* or *rūkedābū*	we and you have beaten.
	2.	*apē rūkedā* or *rūkedāpē*	you have beaten.
	3.	*ḥukū rūkedā* or *rūkedākū*	they have beaten.

27.   *Future tense : I shall beat.*

Sing.	1.	*iŋ rūeyā* or *rūeyāiŋ*	I shall beat.
	2.	*am rūeyā* or *rūeyām*	thou wilt beat.
	3.	*hunī rūeyā* or *rūeyāe*	he will beat.
Dual.	1.	*aliŋ rūeyā* or *rūeyāliŋ*	we two shall beat.
	1 + 2.	*alaŋ rūeyā* or *rūeyāliŋ*	we and you two shall beat.
	2.	*aban rūeyā* or *rūeyāban*	you two will beat.
	3.	*akiŋ rūeyā* or *rūeyākiŋ*	they two will beat.
Plur.	1.	*alē rūeyā* or *rūeyālē*	we shall beat.
	1 + 2.	*abū rūeyā* or *rūeyabū*	we and you shall beat.
	2.	*apē rūeyā* or *rūeyāpē*	you will beat.
	3.	*hukū rūeyā* or *rūeyākū*	they will beat.

The past future is formed with the help of the auxiliary *cabta'ā* : iŋ rūcabe'aiŋ, I shall or will have beaten.

28.   *Conjugation of the conditional.*

Sing.	1.	*iŋ rūrēdō* or *rūrēdoiŋ*	if I beat.
	2.	*am rūrēdō* or *rūrēdōam*	if thou beat.
	3.	*hunī rūrēdō* or *rūrēdōāe*	if he beat.
Dual.	1.	*aliŋ rūrēdō* or *rūrēdōaliŋ*	if we two beat.
	2.	*aban rūrēdō* or *rūrēdōaban*	if you two beat.
	3.	*akiŋ rūrēdō* or *rūrēdōakiŋ*	if they two beat.
Plur.	1.	*alē rūrēdō* or *rūrēdōalē*	if we beat.
	2.	*apē rūrēdō* or *rūrēdōapē*	if you beat.
	3.	*hukū rūrēdō* or *rūrēdōkū*	if they beat.

29.   *Conjugation of Passive present : I am beaten or being beaten.*

iŋ rūvātanā or *rūvātanāiŋ*	I am beaten.
am rūvātanā or *rūvātanām*	thou art beaten.
hunī rūvātanā or *rūvātanāe*	he is beaten.
alē rūvātanā or *rūvātanālē*	we are beaten, etc.

Past : I was beaten.

iŋ rūvāyanā or *rūvāyanāiŋ*	I was beaten.
am rūvāyanā or *rūvāyanām*	thou wast beaten.
aliŋ rūvāyanā or *rūvāyanāliŋ*	we two were beaten.
alē rūvāyanā or *rūvāyanālē*	we were beaten.
hukū rūvāyanā or *rūāyanākū*	they were beaten.

Future : I shall be beaten.

iŋ rūgoā or *rūgoāiŋ*	I shall be beaten.
aliŋ rūgoā or *rūgoāliŋ*	we two shall be beaten.
alē rūgoā or *rūgoālē*	we shall be beaten.

30. *The potential.*

For the potential mood *kā* is added to the modified stem of the verb.

Sing.	*iŋ rūēkā* or *rāēkāiŋ*	I may beat.
	am rūēkā or *rūēkām*	thou mayst beat.
	hunī rūekā or *rūēkāe*	he may beat.
Dual.	*aliŋ rūēkā* or *rūēkāliŋ*	we two may beat.
	aban rūēkā or *rūēkāban*	you two may beat.
	akiŋ rūēkā or *rūēkākiŋ*	they two may beat.
Plur.	*alē rūēkā* or *rūēkālē*	we may beat.
	apē rūēkā or *rūēkāpē*	you may beat.
	hukū rūēkā or *rūēkākū*	they may beat.

The verb *tuainā*, "knowing" is frequently used in the sense of a potential ; e.g.,

iŋ seneā tuainā	I will be able to go ;
iŋ kaiŋ seneā tuainā	I will be unable to go.
Hunī dukmā kāe tuainā	he cannot speak Asur.

It is used also as a permissive :

　　iŋ jib jom tuainā, I can, *i.e.*, I am permitted to eat meat.

31. *The Imperative.*

The imperative is the same as in Muṇḍārī, with this difference that for the sake of euphony the imperative endings *mē* and *pē* and *kā* are often preceded by the vowel *e*.

Sing.	2. *rūemē*	beat thou or *am rūemē*.
	3. *rūēkāe*	may he beat.
Dual.	2. *rūēban*	you two beat.
	3. *rūēkākiŋ*	may they two beat.
Plur.	2. *rūēpē* or *apē rūēpē*	you beat.
	3. *rūēkākū*	may they beat.

CHAPTER VII. NEGATIVES, COMPOUNDS, CAUSALS, ETC.

32. *Verbs with the negative.*

There are in the Asur dukmā three negatives which can be connected with any verb, *viz., kā*, not ; *alōkā,*　may not and *alō*, do not.

kāiŋ rūēāiŋ or *iŋ kā rūēaiŋ*	I will not beat.
kām rūēām or *am kā rūᵖam*	thou will not beat.
kāe rūēāe or *hunī kā rūēāe*	he will not beat.

Alōkaiŋ rūēaiŋ or *rūēgō*	I may not beat.
alōkam rūēam or *rūēgō*	thou mayst not beat.
alōkāe rūēāe or *rūēgō*	he may not beat.
alom rūēmē	do not beat, (thou).
alōpē rūēpē	do not beat, (you).

kā is often employed in the sense of "not" in connection with adjectives; e.g., *kā paṛilā*, not good, *i.e.*, bad, *kā* answers therefore our usual negative prefix *un*.

33.   *Examples of verbs combined with negatives.*

iŋ kāiŋ jomtānāiŋ	I do not eat.
am kām jomtanām	thou dost not eat.
apē kāpē jomtanāpē	you do not eat.
iŋ kāiŋ senā	I will not go.
āle kāle senā	they will not go.
āpe kāpe senā	you will not go.
alōkāiŋ senā	I may not go.
alōkākū senā	they may not go.
alom jommē	do not eat.
alōkāhū jomeā	do not let them eat.
alōkāe vejā	do not let him come.
alom senōāe	do not let go.

34.   *Agreement of the verb with its object.*

The curious peculiarity of making the active verb to agree with its object, found in the Kolarian languages, is also met with in Asur; for example :

hunī kulkiŋāe	he sent me.
hunī kulkedmeāe	he sent thee.
hunī kulkediā	he sent him.
iŋā alom rūiŋmē	do not beat me.
hunī alom rūiemē	do not beat him.
aliŋ rūkiŋ pē	beat them (two).
hunī kulkedkūāe	he sent them.
ovāiŋmē	give me.
ovālemē	give us.
dukmāetanāiŋ	I am saying to him.
hunī dukmākūtānāe	he says to them.

35.   *Compound verbs.*

Compound verbs are frequently used in the Asur dukmā; a noun being followed by the verb *dohóteā*, to be, to remain; *e.g.* :

iŋ hāsu dohótanā	I am ill ; *lit.* I pain remain
hunī hāsu dohótanāe	he is ill.

iŋ hāsu dohólenā or *dohólenaiŋ*	I was ill.
am hāsu dohólenā or *dohólenam*	thou wast ill.
alē hāsu dohókedalē	we were ill.
hukū hasu dohókedākū	they were ill.
raŋet', hunger : raŋet'yanaiŋ	I was hungry, poor ; *lit.* 1 hunger was.
rabaŋ, cold : *rabaŋtanā*	it is cold.
lōlō, hot or heat, *lōlō tanaiŋ*	I feel hot.
iŋ raŋet dohóeyaiŋ	I shall be hungry.

There are many verbs combined with the word *rúar,* back; which is conjugated regularly.

Sen	*rūaryanaiŋ*	I returned.
	apē sen ruarpē	come ye back, return.
	hukū dukmā rūarkedākū	they replied, answered.

36. *Causal verbs*

are formed by the insertion of the particle *gē* between the root of the verb and its termination ; example :

iŋ druptanāiŋ		I am sitting.
iŋ drupgētanaiŋ		I make to sit.
nyuemē, drink !	*nyūyegēmē*	make to drink !
jommē, eat !	*jomgēmē*	feed !
nirēmē, run !	*niregēmē*	cause to run !

Causals of course are formed also by different words :

> *hukāyēme,* hide ; intr. *horogēme,* hide ; trans. *gitiŋēmē,* sleep; intr. *konyonemē,* make to sleep ; *raputeā,* to break; intr. *raputendemē,* break; trans. *giŋemē,* cut; trans. *magēmē,* make to cut.

The completive is *cabā : Hunī jomcabāyanā,* he has finished eating ; *hukū rūcabākedākū,* they have ceased beating.

37. *Defective verbs*

" *tanā* " is only used as inflectional ending in the verb of the present tense, meaning " to be " " *īdanā* " to be, as a rule is likewise employed only in the present tense sing. and plur. It is often employed where we use the verb to have : *amā aḍḍē paisā īdanā ?* have you money ? *lit.* is there money with you ?

āpē cimin hor īdanā	how many men are you ?
amā hoponku īdanā	have you children ?

The verb used to make good for the want of the auxiliary verb to be is *dohóta'ā,* to remain ; which is used also in the present tense.

iŋ Asur dohótanāiŋ	I am an Asur.
iŋ hāsu dohólenā	I was ill.
iŋ rū dohōkedā	I was beating.

In fact it is with the help of *dohóta'ā* that those tenses may be made up in Asur which otherwise are wanting.

38.   *The verb : not to be.*

The counterpart of *īdanā* is *konoā* and *konā*, not to be : *iŋ Asur kuniā*, I am not an Asur. *Kuniā*, not to be present : *Sāheb kuniā*, the Saheb is not present. *Kuneā*, will not be present. *Amā haḍḍā idanā ci konoā*, have you oxen or not ?   *Orā rē okoe īdanā ci konoā ?* Is there somebody at home or not ?   *Okoe kuniā*, there is nobody (man) present. *Iŋā aḍḍē paisā konā*, I have no money; *lit.* with me there is no pice.

CHAPTER VIII.   ADVERBS.

39.   *Adverbs of time.*

enan	just now.
nahā	now.
niho	then.
bārhiŋ	now-a-days.
okā helā	sometimes.
tihiŋ	to-day.
holā	yesterday.
gapā	to-morrow.
musiŋ	one day.
bārsiŋ	two days.
nēs	this year.
hon kalom	last year.
baggī	time.
orte rē	once, one time.
auri	not yet.

40.   *Adverbs of place and manner.*

nenē, nendē	here.
honhon rē	beyond.
nenētē	from here.
hondē	there, thither.
okoārē, okoā tē	where, whither.
hinad rē, himā	near.
saṉīŋ	far.
bekar ; kudahā	very ; very much.

nimin, nimin rē	this many, much.
hinā rē	namely.
numun, numun rē	thus.
nūi lekā tē	in this way.
oko lekā tē	somehow, anyhow.
thaukā	well, exactly.
rokē, rokē rokē	quickly.

41. *Adverbs of affirmation and negation.*

ā	yes.
koan, kuan	no, not.
gē	indeed, certainly.
alō	do not.

42. *Elliptical sentences.*

Of these the following may be mentioned with the adverbs, *viz.*, *ebā*, come here; *dolū*, come along; *itū*, who knows.

Citanā ci lekā !	What can be done !
Citan ciliyanā ?	What or how do you do ?
jojom tē	right hand.
lengā tē	left hand.

CHAPTER IX. NUMERALS, POSTPOSITIONS, CONJUNCTIONS AND INTERJECTIONS.

43. *A. Numerals (Cardinals).*

The Asur can only count up to four.

mīad	one.
bariā	two.
pēā	three.
upun	four,

which are used for all genders : *pēā horkū*, three men ; *pēā haḍḍā*, three oxen.

For the rest the Asur employs Hindī numerals ; for twenty kūrī is used : *mīad kūrī,* one score.

44. *B. Ordinals.*

The Asur *dukmā* has only three ordinals, *viz.* :

sidā	first.
eṭā	second.
mandē	third.

For single *ōṭaŋ ;* for both *bannar* is used.

sanam	all.

45. *Postposition 5.*

maraŋ rē	in front, before.
taiyom rē	after, near.
usul rē	on, above.
latar rē, otē rē	under, underneath.
adde, tūlē (urāoṇ)	with, by, along with.
gati	together, in company.
minā	inside.
talā re	among.

46. *Conjunctions and Interjections.*

gā, egā	for.
hinā gē	therefore.
nihī ra'atē	for this reason.
niā mentē	for that.
hentē	therefore.
enan—miyan:	when—then.
ci—kā *ci—koan* } :	or—not.
nīho	then, thereupon.
hed, oṛō	and.
hed tē	and then, from then, thereupon.
pa'en	but.
hōṇ	even.

o'e in addressing, oh ; *kó* is added in calling or shouting. *Asur rā oṛā rē alom bolō kó,* do not enter the house of the Asur. *ju, ju ju !* Go, be off ! *kó,* halloh !

CHAPTER X. THE ASUR DUKMĀ A KOLARIAN DIALECT.

47. *Similarity with Muṇḍārī and Santhālī.*

A glance at the preceding pages will convince the student of Kolarian languages that in the Asur Dukmā we have to deal with a Kolarian dialect pure and simple.

The declination of the noun and pronoun, the conjugation of the verb, the dual number, the manner in which the verb is made to agree with the object, the similarity of the pronouns and numerals as well as of the postpositions and conjunctions, all these characterize the Asur Dukmā as a Kolarian Dialect.

Moreover if I were to prove this fact by a Vocabulary, I might simply take out four-fifths of the Muṇḍārī or Santhālī vocabulary. Yet

there are differences between Asur and other Kolarian languages, pecu-
liarities, which it will be worth while to notice.

48.   *Differences with Muṇḍārī.*

Wherever a Muṇḍārī word begins with the consonant *h*, the Asur
has *v*; e.g.:

Muṇḍārī : *hiju*,   Asur : *veju*   come.

,,   *hātu*,   ,,   *vātū*   village.

The Asur is fond of the *y* before vowels as against the Muṇḍārī :

Muṇḍārī *nel* ;   Asur *nyel*   see.

,,   *nutum* ;   ,,   *nyumun*   name.

,,   *nam* ;   ,,   *yam*   to seek, find.

Other differences may be seen from the following words :—

Muṇḍārī :	*hon* ;	Asur :	*hopon*	child.
,,	*hoṟō* ;	,,	*hor*	man.
,,	*kulā* ;	,,	*kūl*	tiger.
,,	*dub* ;	,,	*drup*	sit.
,,	*reŋē* ;	,,	*ranget*	hunger.
,,	*jilū* ;	,,	*jil*	flesh.
,,	*om* ;	,,	*ovat*	give.
,,	*gitil* ;	,,	*bitil*	sand.
,,	*akō* ;	,,	*hukū*	they.
,,	*ko* ;	,,	*kū*	plural ending in arms.
,,	*etkan* ;	,,	*hetkan*	bad, evil.
,,	*ni* ;	,,	*hinī*	this (man).
,,	*neā* ;	,,	*huni*	that.
,,	*ne* ;	,,	*nihī*	this.
,,	*nā* ;	,,	*nahā*	now.
,,	*tisiŋ* ;	,,	*tihiŋ*	to-day.
,,	*otē* ;	,,	*ōt*	earth, field.
,,	*hanāṭiŋ* ;	,,	*hāṭiŋ*	portion.
,,	*nērē, entē* ;	,,	*nēnē, hondē*	here, there.
,,	*aḍeā* ;	,,	*ad*	lose.
,,	*apīā* ;	,,	*pēā*	three.
,,	*hēr* ;	,,	*rērē*	sow.
,,	*calom* ;	,,	*caulom*	tail.
,,	*bāyar* ;	,,	*bāver*	rope.
,,	*atom* ;	,,	*hātom*	aunt (father's sister).
,,	*ged* cut ;	,,	*ged*	to slaughter, kill.

The most striking difference between Muṇḍārī and Asur appears
to be that the auxiliary verbs are different from each other; for whilst
the former has *menā* to be, the latter has *īdanā* ; and for the negative

" not to be " we find *banoā* and *konoā* respectively, the latter being only found in the Muṇḍārī patois spoken round about Ranchi. Whilst Muṇḍārī has *taikenā* for was or remained, the Asur has *dohólenā*. Even where words in Asur seem to be identical with the corresponding Muṇḍārī words, there is this difference between them that the Asur uses them in a more general sense, than the Muṇḍā does; e.g., *rŭ* is in Muṇḍārī to play (beat) the drum, also to beat with a stick; but in Asur it means only to beat, strike; *sārī*, to play; but in Asur it means to rejoice.

49. *Dravidian words in the Asur Dukmā.*

There are doubtless words used in Asur which are Dravidian; however these may have been borrowed from the Orāōns; for example *baigā*, priest is the Orāōn *naigā ; ēde*, to plant, is the Kurukh *ĭd ; eṭā*, second, the Kurukh *eṇḍtā ; pōtā*, belly the same as pōtā; *pa'en, pahen* and *hōṇ* the emphatic affix are in both languages the same ; *eẏā, iẏẏō*, mother, are apparently of the same origin ; *cohnā*, kiss *conhā*, love, in Kurukh ; *ortē rē*, once in Asur and *ort* one in Kurukh ; *ṭhaukā*, right ; *aḍḍē*, place, also *tŭlē*, with *ōṭoẏ*, single. Some of these are met with also in Muṇḍārī and it may be a disputable question whether these words are Dravidian or Kolarian ; e.g., *aḍḍē, ṭhaukā, coṇ = conhā, eẏā.*

50. *Genuine Asur words.*

There are many words in Asur which I am unable to derive either from Muṇḍārī or Kurukh words, for example :

hērē	husks ;	*hurŭ*	unhusked rice.
lainī	harlot ;	*aṇyāṇ*	mercy, kindness.
pārilā	good ;	*usad*	anger.
lilai	distribute ;	*sodor*	arrive, perhaps the seter in Muṇḍārī.
dukmā	speak ;	*īrī*	conscience, wise (perhaps
minā	inside ;	connected with the Kurukh ērnā, see.)	
baggī	for time, season ;	*dohō*	remain.
kaṭiẏ	a little ;	*usul*	high.
nāpā	well, healthy ;	*banai*	many.
teẏōt	daughter ;	*rokē*	quickly.
hilī	uncle (mother's brother) ;	*javar*	gather.
teẏam	son-in-law ;	*rod*	embrace.
hātā	grand-father ;	*īdanā*	to be.
huhī	brother-in-law &	*īyad*	sister-in-law, etc.
hed	and ;	*barkiẏ*	now-a-days.

jadau	cloth ;	*nēs*	this year.
hinad	near ;	*mande*	third.
numun	thus ;	*siriŋ*	to make merry, which in Santhāl is to sing.

Bīr dō roŋōlenā :   bir geṭer, geter !
ṭhaukā bir roŋōlena :   baṛeā buggī rē.
The grass is burning :   grass knack ! crack !
Well is the grass burning :   in spendid beauty.

(One of the very few songs of the Asurs.)